

JAINISM

परस्पररोपग्रहो जीवानाम्

Living beings help each other

नमो आदिनाथ।

नात्यद्भुतं भुवन-भूषण-भूतनाथ,
भूतैर्गुणैर्भुवि भवंत-मभिष्टुवंतः॥
तुल्या भवंति भवतो ननु तेन किं वा
भूत्याश्रितं य इह नात्मसमं करोति॥

(Bhaktamara Stotra, 10)

My Jinendra! It is because of you that this planet gained significance in this universe. It is because of you that this earth became glorious and the heaven born walked along men and women. It will not at all be a surprise if a devotee of you becomes as glorious as you.

What is the point of being devoted to someone else who is only going to eclipse my true nature and keep me always as a subordinate.

With deep respect
and gratitude to

Acharya Shri Mantungacharya
Maharaj

Acharya Shri Vidyasagar Maharaj

Muni Shri Sudha Sagar Maharaj

Muni Shri Amogh Kirthi Maharaj

Muni Shri Praman Sagar Maharaj

Muni Shri Pranamya Sagar Maharaj

Muni Shri Kshama Sagar Maharaj



From Manjunath Nirantar Jain

What is Jainism

(Few points)

Jainism is the purpose and meaning of life every soul searches and is searching for.

Jainism is all about becoming one's true and real self.

Jainism is the explanation of the relationship between consciousness and matter.

Jainism is knowledge and wisdom.

Jainism is Vatsalya (mother's love).

Jainism is knowing the finite, infinite, and the endless.

Jainism is understanding that true enemies reside within in the form of anger, ego, deceitfulness, and greed.

Jainism is slowly, steadily, and completely gaining control over one's reaction to situations of life.

Jainism is converting the endless cycle of birth and death into finite.

Jainism is understanding the particle and it's behavior.

Jainism is understanding and gaining control over karmic cause and effect.

Jainism is manifesting good virtues and an honorable character.

Only through Jainism can a soul understand the preciousness of being a human being.

Jainism is universal citizenship.

What does a
soul take with
it after death

Karma
and
sanskara

What is Dharma

According to Tattvartha Sutra, Dharma is a medium that helps in movement. Just as water helps a fish in movement, Dharma helps in the movement of souls and matter.

Metaphorically or symbolically, a medium which helps in the movement of a soul from karmic bondage to liberation is called Dharma.

The medium that keeps the soul in the cycle of birth and death is called Adharma.

Medium through which a soul ends the cycle of birth and death is Dharma.

अहिंसा परमो धर्मः

Among all the mediums that help in movement on the path of liberation, non-violence is the top most or the greatest.

It is also important to note that Ahimsa comes under Samyak Charitra.

Samyak Charitra is the result of Samyak Gyana.

Samyak Gyana can only be obtained through Samyak Darshana.

That is why Tattvartha Sutra states

सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः।

Samyak Darshana, Samyak Gyana, and Samyak Charitra combined form the path of liberation.

Dharma means

Samyak Darshana,
Samyak Gyana,
Samyak Charitra

Only through Samyak Darshana can
Samyak Gyana and Samyak Charitra be
obtained.

Samyak Darshana must be worked
towards, embraced, cherished, and
preserved.

There is only one way to do it.

That is

Jinendra Bhakti

Importance of Jinendra Bhakti

स्त्रीणां शतानि शतशो जनयन्ति पुत्रान्,
नान्या सुतं त्वदुपमं जननी प्रसूता।
सर्वा दिशो दधति भानि सहस्र रश्मिं,
प्राच्येव दिग्जनयति स्पुरदंशुजालम्॥

(Bhaktamara stotra 22)

My Jinendra! Millions of women give birth to millions of sons, but only one woman could become your mother. Even though, there are millions of stars shining in all directions, sun only rises in the east.

Even though, millions have taken diksha and have become monks only you became The Tirthankar, the supreme monk.

Without Jinendra bhakti, even Namokar Mantra will not be that effective.

A few men got drunk at night and hopped on a boat. They rowed the boat with all their power throughout the night. It was morning, they were at the same shore, and the boat was still tied to the port.

Austerities without Jinendra Bhakti is like getting drunk, rowing the boat, and not going anywhere.

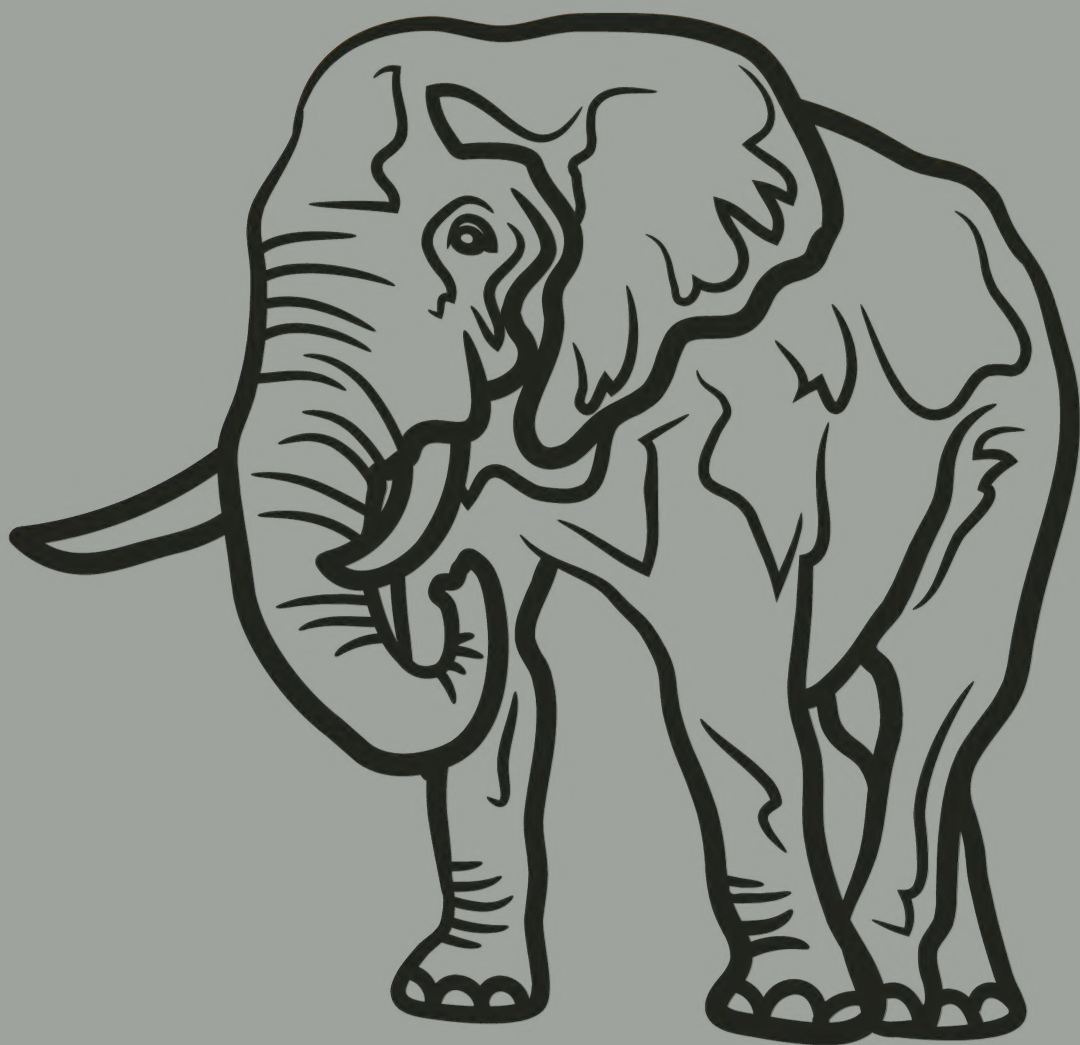
Andha-gaja-nyaya

The elephant parable

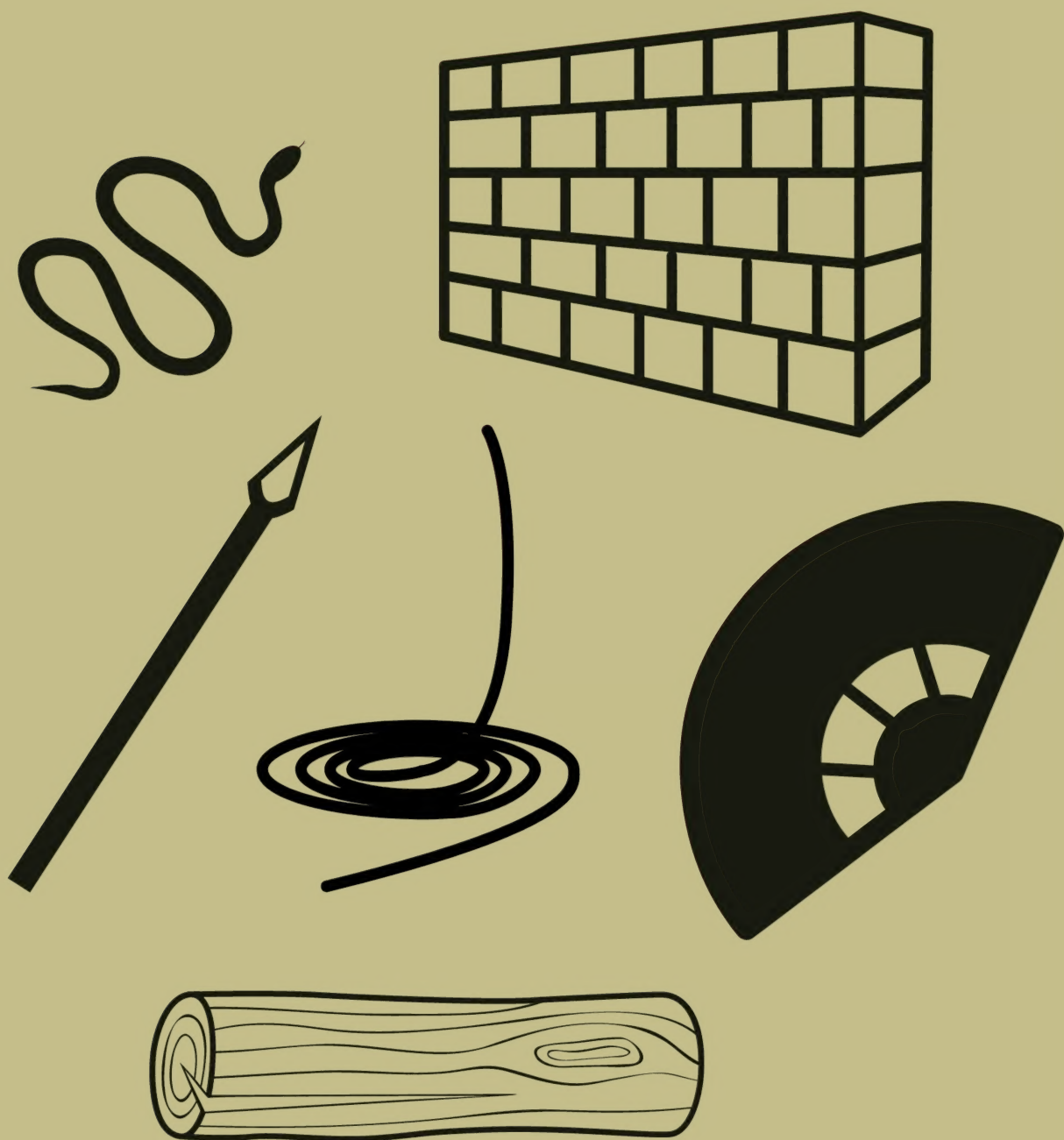
Once six blind men where asked to explain the elephant by the sense of their touch. One who had touched the tusks declared the elephant to be a spear. One who had felt the trunk exclaimed it to be a snake. The one who touched the leg called it a wodden log. One who felt the ear called it a fan. One that had only held the tail called it a rope. One who felt the belly area called it a wall.

Trying to understand Dharma without Jinendra Bhakti is like blind men trying to understand the elephant.

Dharma with Jinendra Bhakti



Dharma without Jinendra Bhakti



What Bhakti is like

सोऽहं तथापि तव भक्ति-वशान्मुनीश!
कर्तुं स्तवं विगत-शक्ति-रपि प्रवृत्तः॥
प्रीत्यात्म-वीर्य-मविचार्य मृगी मृगेन्द्रम्,
नाभ्येति किं निज-शिशोः परिपालनार्थम्॥

(Bhaktamara stotra - 5)

My Jinendra! Overwhelmed by my devotion to you, I am doing your stuti forgetting my capabilities. Does not the mother deer overwhelmed by her love for her fawn, ignore her own strength and courageously face the lion?

What match is a deer to a lion. She does not even have antlers like the male. It is because of her love for her fawn, she fights the lion. Just like the mother deer, I am skill-less compared to the likes of the Great Bhadrabahu. Just like the deer's love for her fawn, my bhakti, my devotion to you is pure and filled with gratitude.

HOW TO START

जिनेन्द्रम् रत्नत्रयम्

Jinendram Ratnatrayam

Dharma starts from the
moment you choose your
Ista Tirthankara (इष्ट तीर्थंकर)
and start your bhakti.